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000 left except in the memory of some of the people.

535 I asked if the tjakalele war dance, led by a
178 war leader, a kapitan, might not be a kind of
292 "keeping up the war spirit" rite. He said perhaps. He added that the tjakalele was danced here until 1935 and that there are still plenty of people who could do it although the old costumes were lost in the Japanese time and will probably not be replaced nor the dance ever done again.

However, an Amahusu group did it on the entry of the last resident of Amboina, Jansen, in 1935. This was the last time it was done here. It is still done in this area and there are costumes in many of the negri here, especially in the hills, for example in Soya. Also in Hatalai.

344 There was a baileo here until 1938. It was not repaired and fell apart. They might like to build another, but that would cost a considerable amount. These baileo, as the Radja of Tulehu and his assistant describe them, are long, and empty, with low walls and a door. They were always kept closed except at infrequent, big occasions.

212 Musila has a book of handwritten legends he got from a teacher in Eri. He will write out the stories for me.

691 The only kind of legal cases that causes in-
423 tense feeling in Ambon is one over land boundaries. The court is filled with them. There is a case up at the present time. There are demarcation signs, and marks of land boundaries everywhere. There are markers in the hills. But still they have disputes.

609 To be "foreign" means to be non-Indonesian.
186 This is what Musila says. He says that all non-Indonesians are certainly strangers.

000 In general one can say that except for the

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668 developed. They simply can't get over their
622 paternalism. Nothing will teach them. Today
625 the Radja said, "Remember how the police said
● [212] we couldn't have freedom because we are so illiterate?" This hurt, evidently. I said, perhaps dangerously, that when the United States became free it was perhaps seventy per cent illiterate and that when Holland got out from under Spain it was even more so.

829 In general outlook there has not been much
178 change in the last fifty years on the part of the
186 people living in Tulehu except in one very important way. The war and ~~especially the~~ recent Indonesian troubles have caused an unprecedented interest in things Indonesian. They have had trouble but it has forced them to open their doors a bit wider.

823 Geographical knowledge does not extend very far.
439 They all know about the negri, though relatively
484 few of them are really clear on the whole of Hitu. They do know in which direction the other negri are and they know the nearby ones very well. Leitimor is foreign to most of them and even the assistant was not clear as to the location of Soya. In fact they know far more about Ceram and Saparua than they do about Leitimor as their trade and travel tend to run to the former and seldom to the latter. They know the general locations of the various Indonesian islands, but not perhaps even most of them. They are not too clear on the relative size of these islands, however. The world at large is a closed book. This is beyond them.

621 There is no boasting about the home town here.
186 This I find to be true in all the areas so far.

I asked about the other kampongs, especially
574 Waai. The Radja said that he had plenty of ac-
621 quaintances there but that they were really not

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In circumcision a
304 bamboo knife is used. The girls do not sunat.
413 There is no tooth filing and no tattooing.
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Amahusu: The older man there who is from the
614 Silooy fam said that Da Costa is really a sub-
582 division of Silooy and this explains the Radja's
784 name. I asked what divisions were the oldest.
262 He said, according to legend, Waas was the old-
est. I said he must be wrong. He said he
thought that there used to be preferred marriages
in certain fam but he had no evidence to offer.
He also said that in addition to the taboo on
the gurita fish, the Tomasila have a rule that
if one eats another kind of small fish they
[412] must use a bamboo knife to clean it.

Only those who are educated have a chance at
464 getting office jobs in Ambon. Plenty do. At
555 the present time, however, all offices are filled
562 (and how!). Incidentally the Tulehu man said
that he thought if the Dutch left it would make
lots of good jobs for the Indonesians (!). Girls
often work in the hospital. Some uneducated men
make plenty of money as carpenters and artisans.

797 There is no mission here but the church has
793 a preacher and six assistants. Each gets at
874 least fl. 200.00 per month. Thus it appears to
465 be rich, and the government also gives some aid
evidently. Every day something is going on in
the church. There used to be a school for
preachers in Ambon. It is now located in Saparua.

● 212 There were quite a few illiterates here even
thirty years ago.

197 Everyone here speaks the local language, a
form of Indonesian, but none of them speak the
old local language, the bahasa tanah. Even a
hundred years ago it was gone completely. The
older man said that his grandfather could not
speak it. The original bahasa tanah here was
in the Laha group. This means that everyone

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[191]

A here can speak Indonesian. Very few people here can speak Dutch. I think he said only twenty. He believes, however, that in a few years with the great number of students now learning such things in school there will be many people who will know Dutch. No one here speaks English, but they are teaching it in the Ambon schools.

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There is very little reading done here. I told them about the people in America reading all the time, even in subways. There used to be a traveling library that came here and books could be borrowed for one cent a week. This is no longer true. There also was at one time a library in Ambon. This too is no longer in existence. There are three Malay papers: Masa (Pupella's paper); Sulo Molukken (Moluccan Torch), issued by the government; and a religious paper.

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Ceram: Wednesday, November 9. I left Ambon at 8:30 A.M. on a Government Higgins motorboat B-010. We sailed around the east side of Leitimor and thence between Ambon and Haruku seeing Tulehu on one side and Kailolo on the other. Then we sailed along the north coast of Haruku and Saparua, with Nusalaut in the distance to the south. Thence we swung to the coast of Ceram and into Elpaputi Bay and then to Amahei, a small place of perhaps two thousand inhabitants at the end of a narrow inner bay. The jutting narrow peninsula that separates this bay from Elpaputi Bay is cleared on top and there was an airstrip here which was used by the Japanese. The entire town was razed by the American Air Force in less than one hour. Every house is new. For example, only the stone floor remains of the former large government office. This office is under a large waringin tree, which notably escaped damage.

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789 the asker must pay something for the information,
791 and this gift is called hadia. Gani tells all of this quite seriously.

829 Then we went on to the schedule, with the imeum
186 listening in. He would always bring up agama rules and seemed scandalized at hearing of Minangkabau matrilineal practices and the pots on the Buginese and Makassarese mosques. Prohibited.

197 In Tulehu one hundred per cent of the popula-
191 tion can speak the local language. The only
178 exceptions are the adult immigrant Javans,
563 Butonese, Chinese, and Arabs. The children of these learn the local language too. About sixty per cent speak Malay and everyone under thirty years of age can do so. Fifty years ago very few people here could speak Malay. The school seems to be the main reason for this change.

The only people who can speak Dutch are the Radja, three gurus, and two soldiers. This totals six. I can see that the Radja is not too good at it. The hadji sailor and the four sailors who lived before in Singapore, making five in all, can speak English.

563 There was one Arab family here and there are
871 about ten who attended the Arab school which was set up until the teacher, an Arab, died. It was called "Sekolah Medras." Now, if one wants to learn Arabic, he must go to the Arab school in Ambon. There are five individuals from Tulehu now. Later on they become gurus.

212 Sixty per cent of the people in Tulehu can read and write Malay. Only six can read Dutch. Only about forty can read and write Arabic. One hundred per cent of the population, male and female, can read the Koran. Only about ten, however, can understand its meaning. However, Gani insists that one hundred per cent can read

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212 and understand the meaning of the Kitab rules. These are short and simple.

217 204 212 517 There is no library here now, although during the prewar period there was a lending library in the school at Waai. One paid fl. 0.15 per week to use one book. Gani used to borrow books and says that many people would borrow them if they had such a library here now. There is no bookstore. Only about ten people read newspapers, mainly Ambonese newspapers, regularly (more or less). There are practically no books in Tulehu.

212 205 Gani says there is a lot of letter writing. "Why," he said, "mail comes twice a week, and each time there are thirty to forty letters for the people here!"

871 191 563 There are ten Koran schools. Formerly, as indicated above, there was an Arabic language school.

Alien children learn the local language and Malay. Alien adults learn to speak Malay but not the local language.

185 563 212 871 All adults want their children to learn to read and write. This is a change from the old days when the adults were suspicious of the schools. Even the Butonese want their children to read and write now. There is one Butonese teacher in Ambon and other Butonese are now rising.

207 546 517 The Radja has a radio (it probably doesn't work). There are no movies. However, at the end of the war for about three months the Australians here had open air movies and they are still remembered. When the people from here go to Ambon they often attend the movies.

178 489 205 377 New technological changes in the last fifty years in Tulehu include the road, automobile, the motorboat, the telephone in the police post,

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182 or perhaps this is for other reasons. Their adat is certainly shot anyway.

754 I asked them if they had a dukun and they
759 almost perished trying to impress on me that
789 they had no witch doctors. In fact, it is almost impossible to get them to say that there were persons in the negri who knew native medicines, until I assured them that I knew they did no spells. Finally they said, "No, we have no full time dukun, but we do have people here who are clever with medicines. They know about one or two kinds of illnesses, for example dysentery, and if one comes down with such an ailment we go to the person known to be familiar with dysentery medicine." However, they kept on repeating that there is no magic.

789 I got nowhere asking about love magic (doti-doti) and magic in general. I said casually that there had been plenty of people who worked guna-guna in Ambon, and Musila quickly said that this was true, but Ambon has a mixture of all kinds of people.

844 There are three midwives (biang) here. They
759 also prescribe medicines for children.

212 They say that in the years 1910 to 1940 stu-
871 dents had to learn the Arabic script for Malay in grades four to six in the lower schools as it was then used more widely in other parts of Indonesia. Thus Musila can read and write in the Arabic script and so can many others here. But they forget this fast as they do not use it today. It is no longer taught in school.

563 The Butonese are the only aliens in the vil-
191 lage. They all speak Malay. There is a
212 favorable attitude toward reading and writing and perhaps a new desire to learn English.

207 There is no radio and no cinema in Amahusu,
546 although many people from here attend the movies

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769 the book, they said to call it the Land of the Moyang [ancestors].

584 I heard incidentally that usually a boy em-
152 ploys a friend as an intermediary to propose for him, because he is ashamed to do so himself. The intermediary approaches a girl friend of the girl who then asks the girl. Thus it is found out whether it is all right or not. If the answer is no, there are no face-to-face hurt feelings.

563 My informants cannot think of a single mar-
167 riage in the area to someone outside of Ambon Island. Of course, soldiers have brought home Javan wives. Evidently these Javan girls are Christian. Or could they be Ambonese girls brought up in Java? I will ask.

574 The people in Amahusu have many relatives in
463 other negri on Ambon Island. They visit, go on
729 feasts together, etc. They say they have no
167 blood relatives on any other islands in the group.
701 I wonder if this is so. Likewise they say that there are no blood relatives in more distant lands, except for the soldiers who are elsewhere in Indonesia working for pensions so they can
●[212] come home and take it easy. There is much letter writing back and forth because of these soldiers. The woman from Tiouw, Saparua, who returned after having spent practically her whole life in Java and Europe, was shocked at the shortage of men here. They are all away as
[311] soldiers. The old men are unable to use the available garden land because there is too much.
[461] Thus the Ambonese, except for the Mohammedans, seek to escape livelihood work and try for an easy life of soldiering and drawing pensions.

874 The normal school for teachers is located in Saparua.

563 There are no recorded marriages with Chinese,
581 Dutch, or others. The only exception again is

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582 five per cent of the local population still marries within the negri.

582 There is very little marriage outside of
563 Ambon. There are soldiers and sailors some of
[212] whom are away from Ambon at the present time, but there are not so many as there were before. Nevertheless, they write more letters than before. There are very few marriages with foreigners. There are no marriages with the Dutch, few with Arabs (this is very acceptable). The few who are married to Chinese are not considered so fortunate as those marrying Arabs. It is better if the Chinese turns Mohammedan.

582 The ideal age locally for a girl to get
178 married is eighteen and for a boy twenty. If a girl reaches the age of twenty-two it is considered late, and if she becomes twenty-five years of age without having been married it is of some concern to her relatives. It is not so bad if a boy is old before he gets married. I am told that marriage ages ran higher and that people were older before they married in the prewar period. He has the same idea as the man from Amahusu in regard to the reason for the trend toward earlier marriages, i.e., that the people now mature earlier and know more about sex. As he says, the world goes faster now. It is bad if the groom is younger than the bride. There are very few people here who never marry.

561 Formerly they had the ngungare and the
476 djodjaro, the boys and girls youth age grades,
883 with kepala, from eighteen until the time they became married. This no longer is the case. They helped people in terms of labor and allowed them to have fun together. The age grade provided mutual help and friendship until death. They never had old age grades.

000 Most families and fam are very large. They

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	Total Population	Houses	Inhabitants per House	Children under 15 per house
[563] Buton Kampongs				
Hata Kailolo Uwe	250	44	5.7	
Air Mata Tudjuh	242	40	6.1	
Rupa Itu	112	21	5.3	
Total	604	105	5.7	2.60
Grand Total	2915	668	4.4	1.65

	Schooled or Literate	% Schooled
162 Kampong Lama	124	25.2
212 Kampong Tengah	305	38.9
871 Kampong Baroe	238	33.1
621 Kampong Hurunalla	55	18.6
Kampong Rupa Itu	1	3.2
Total	723	31.1
[563] Buton Kampongs		
Hata Kailolo Uwe	31	12.4
Air Mata Tudjuh	17	7.0
Rupa Itu	20	17.9
Total	68	11.2
Grand Total	791	27.0

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(Note: Almost all the Butonese are concentrated in the three kampongs listed above. There are six of them, however, in Tengah and twenty-two of them in Hurunalla. These are included in the above with the negri folk. But in Rupa Itu,

789 told me my first guna-guna story about Ambon, where he had been before; and he was Dutch.

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	Total	Male	Female	Sex Ratio	Houses	Population per House
Wakang	297	139	158	88.0	63	4.7
Nahel	227	103	124	83.1	50	4.6
Westopong	202	103	99	104.0	44	4.6
Butonese	161	78	83	94.0	33	4.9
Total	887	423	464	91.2	190	4.7

	All Children	Children per House	Children to Adults
Wakang	174	2.8	1.4
Nahel	116	2.3	1.0
Westopong	111	2.5	1.2
Butonese	96	2.9	1.5
Total	497	2.6	1.3

	Children under 15	Children under 15 per House	Children under 15 to Adults
Wakang	113	1.8	0.6
Nahel	86	1.7	0.6
Westopong	72	1.7	0.6
Butonese	84	2.6	1.1
Total	355	1.9	1.3

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871 In Amahusu literacy is one hundred per cent among all except the Butonese. The Butonese are only nine per cent literate (schooled), but now the law makes the children go to school, and this will change things in the near future.

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	All Children	Children to Adults	Children per House
Negri	364	1.6	3.2
Butonese	19	2.1	3.8
Total	383	1.6	3.2

All are schooled here except for the 28 Butonese. They are not yet schooled, but when the new law takes effect they may be forced to attend next year (but if there are required fees, how will they be able to do it?). Joseph says that when he exhorts the Butonese to send their children to school they say they will think about it. He says there are some Butonese children in school and that they make superior students.

In Naku there are 7 nobles, 34 other Ambonese, 4 Javans, 1 Sumatran, and 28 Butonese. This means there are 7 nobles and 68 other Ambonese or outsiders.

Occupations

All except the following are farmers and peddlers. The former include many women, and the latter are nearly all if not all women:

Carpenter	3
Fisherman	4
Pensioner	3
Teacher	2 (should be 3)
Preacher	1
Mason	2
Total	15 (should be 16)

Offices

Radja

Gaspersz